



Adapted from the sefer *חמין במוצאי שבת* and *חדוּתא דזעיר אנפין* collections of maamarim given by the Tolner Rebbe shlita at Seuda Shlishis and Melave Malka

Seuda Shlishis Parshas Behaaloscha
(חדוּתא דזעיר אנפין עמוד קי"א)

I often repeat a very special *peirush* that I had the *zechus* to hear from the *Beis Yisrael zy" a* at *Kiddush on Shabbos Parshas Behaaloscha 5635*.

In this week's *Parsha* (י:ט) the Torah describes *Am Yisrael* in a state of war:

וְכִי תֵבֹאוּ מִלְחָמָה בְּאֶרְצְכֶם עַל הַצָּר הַצָּר אֶתְכֶם וְהִרְעַתֶם בַּחֲצֹצְרוֹת וּנְזַכְרְתֶם לְפָנַי ה' אֱלֹהֵיכֶם וְנוֹשַׁעְתֶם מֵאִיְבֵיכֶם. (במדבר י:ט)

And if you come to wage war in your land on the enemy that oppresses you, you shall blow with the trumpets so as to be remembered before Hashem your G-d and you will be saved from your enemies.

The *pasuk* teaches us that in order to be saved from our enemies we must blow the *chatzotzros* so as to be remembered before Hashem.

However, in *Parshas Ki Seitzei* we find another description of war:

כִּי תֵצֵא לְמִלְחָמָה עַל אִיְבִיךָ וְנָתַנּוּ ה' אֱלֹהֶיךָ בְּיָדְךָ וְשָׁבִיתָ שְׁבוּיָם (דברים כ"א:י).

When you go out to wage war on your enemy, and Hashem your G-d will give them into your hands and you will take them captive.

Here the Torah says that as soon as you go out to wage war on your enemies, Hashem will deliver them into your hands. There is no need to blow *chatzotzros* in order to be remembered before Hashem.

The *Beis Yisrael zy" a* said that the *Kotzker Rebbe zy" a* resolved this discrepancy in the following manner:



[1]

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If we examine the two *pesukim*, we immediately see that they describe two very different scenarios. In *Parshas Behaaloscha*, we face a situation of **וְכִי תֵבֹאוּ מִלְחָמָה בְּאַרְצְכֶם** - when our land has already been invaded by the enemy. In such a case we need great *rachamei shamayim*. Therefore, we are commanded to blow the *chatzotzros* in order to be remembered before Hashem and saved from the hands of our enemies.

On the other hand, in *Parshas Ki Seitzei*, the Torah describes a proactive war in which *Bnei Yisrael* go out to attack their enemies in their own territory. In that case, we naturally emerge victorious for “Hashem gives them into our hands.” Therefore, we aren’t required to blow the *chatzotzros*.

The Rebbe then pointed out that we witnessed this very process here in Eretz Yisrael. In the 1967 Six Day War, *Am Yisrael* preemptively attacked their Arab enemies, and achieved a great victory. However, in the *Yom Kippur* war of 5734, the Arabs attacked first and invaded *Eretz Yisrael*. In that case we certainly needed *rachamim merubim*, and many soldiers were killed *hy”d*.

The Rebbe then turned to me, and said, **'ביי מלחמת היצר אז אויך דאס אייגענע'** - In the war with the *yetzer* the same principle applies.

In other words, *Chazal* instruct us, **לעולם ירגיז אדם יצר טוב על יצר הרע** - A person should always incite his *yetzer hatov* against his *yetzer hara*. (ברכות ה.). If we wage war on the *yetzer hara* before he has invaded our heart and conquered territory, it is far easier to defeat him. Once he has established a foothold in our hearts, (in the Rebbe’s words **וען דער אויב האט** ווען דער אויב האט), it is far more difficult to banish him. It will be an uphill battle which we can only win by **והרעותם ונזכרתם ונושעתם** and powerful *tefillos* and *tachanunim* through which we will be remembered and rescued.

I would like to add to the Rebbe’s holy words by noting another difference between the two *pesukim*. In *Parshas Behaaloscha* the enemy is first



[2]

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described in the singular הצַר הצורר אתכם. Later, our victory is described as מאויביכם in the plural.

We also need to understand the difference between the terms צר and אויב.

The *Malbim* in our *parsha* explains that צר refers to an enemy who is actively oppressing us, whereas an אויב is an enemy who wishes to harm us but isn't actively attacking. We can expand his approach to distinguish between a צר who is a known enemy who doesn't hide his intention to harm us, and an אויב who is duplicitous and utilizes a mask of friendship to conceal his desire to destroy us.

We can now explain the progression from the singular צר to the plural אויבים. If *Am Yisrael* wages war upon the צר, the known enemy, *l'shem shamayim* with all of their strength and the *zechus* of the *tzibur*, they will then be able to defeat the אויבים, our many concealed enemies.

When we follow the approach of the *Beis Yisrael zy"ra* and apply these distinctions to *milchemes hayetzer*, we discover another strategy that can lead to victory. A Jew must begin by fighting with all of his might against the revealed manifestations of the *yetzer hara*, breaking his *taavos* and overcoming his desires. Then *Hakadoch Baruch Hu* will imbue him with even more strength and power that will enable him to defeat the hidden aspects of the *klipa* even though he doesn't realize that he is fighting them.

As the *Beis Yisrael zy"ra* said, our ability to defeat the *yetzer* increases exponentially when we launch a preemptive strike, attacking his forces before they can establish a foothold in our hearts. If one does so:

**וודאי שהקב"ה עוזרו ומסייע בעדו לשבר כל כוחות הקליפה והטומאה, עד
בחינת ונתנו ה' אלוקיך בידך אכי"ר**



[3]

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